

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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✓ WHAT IS ZION?

What is Zion? This is a question which every human being should put to himself; and never rest satisfied, until he has determined, with the utmost certainty, its solution. If Zion means a people of God, then salvation depends upon our being connected with Zion. But how can we be united with Zion, so as to form a constituent portion thereof, if we are ignorant of her doctrines? If Zion means the Christian Church, it is of infinite importance to know of what it consists; how it is organised, and whether we are members of the same.

All believers in the New Testament admit that Zion and the Christian Church are only two names for the same thing. But the Roman Catholics assert that they are the only true Christian Church, and, therefore, the only true Zion: the Greek Catholics affirm that they are the same: the Protestants declare that Zion means all religious denominations who profess to believe in Christianity. The Latter-day Saints testify that Zion was not upon the earth for many centuries, prior to the year A. D. 1830; at which time, it is declared that God's

kingdom was set up, or, in other words, that Zion or the true Church, through the ministrations of angels, and by the Spirit of revelation and prophecy, was restored. Which, if any, of all these conflicting declarations, is true?

That the Roman and Greek Catholics are neither of them the true Church, is abundantly evident, from the acknowledged fact that God has said nothing to them, during the last seventeen centuries. If they were the people of God, their Prophets and revelators would, during each successive generation, have conversed with God, and thus increased the number of the books of the Bible; their visions, their revelations, and their prophecies would have been equally sacred with those of a more ancient date. Without these characteristics, all their pretensions are vain, and unscriptural, and totally without any substantial foundation: indeed, shorn of these great blessings of the Gospel, they are without authority, without salvation, without God. They know nothing of Zion, nor of the salvation of Israel, which is to come out of Zion.

Precisely for the same reason, the

heterogeneous mass of Protestant denominations have no more claim to divine authority, or to a true Christian Church, than the corrupt fountain, whence they emanated. If any of them were the true Church, God would converse with them and let them know it; they would enjoy all the promised blessings in the glorious Gospel of the Son of God; their prophets and apostles would exercise all the functions of their office as inspired men in days of old; the visions of eternity would open to their view; revelation upon revelation, prophecy upon prophecy would be given; here a little and there a little, until the Bible, instead of containing merely sixty-six books, would be swelled to hundreds.

But instead of such a happy order of things having been upon the earth, the nations have been cursed with a corrupt, apostate priesthood, who have tyrannized over the consciences of men, and bound them down under the iron yoke of priestcraft, who have tortured, butchered, and burned their hundreds of thousands of innocent victims, to strengthen the reverence of the people for their pious systems of religion, under the sacred and holy name of Christianity. Such, dear reader, has been the so-called Zion of the last seventeen centuries—these abominable churches are the most corrupt of all people—the filth and scourge of nations—the whore and harlots of Babylon—for whom is reserved the most terrible of judgments, and a final desolation by devouring fire.

But what is Zion? It is a people whom the Lord has adopted, through obedience to his Gospel, into his own family; it is a people among whom he has Revelators, Seers, Prophets, Apostles, inspired, as formerly, to receive the word of the Lord; it is a people who are baptized, first in water, then with fire and the Holy Ghost, being cleansed from all sin and purified before God, and in the enjoyment of all spiritual and heavenly gifts;—in fine, *"Zion is the pure in heart."*

To establish a Zion of this description, is the prerogative of God, and not of man. God originates, dictates, commands; man merely submits and humbly obeys. God gives authority; man merely executes the authority

given. It is God, and God alone, who can restore Zion to our globe. Angels have no authority to restore the Gospel with its heavenly gifts and powers, only as they are dictated by revelation from the great Supreme Ruler of the universe. When about eighteen centuries had elapsed from the period of the crucifixion, the Lord God sent forth his angel to signify unto mankind, that the set time had come, for an everlasting kingdom, called Zion, to be organized on the earth, as a preparatory work for the coming Messiah, to reign over his people and the house of Jacob forever. Not one thing, in relation to the organization of this great latter-day kingdom, was left to the poor weak judgment of man: God raised up a young man, full of the Spirit of truth, as a great Prophet and forerunner before His face, to lay the foundation of his kingdom, after his own heavenly order: as Moses was strictly commanded to build the tabernacle according to the pattern shown to him; so likewise was the great Prophet of latter-days commanded to build the kingdom, in all things, according to the pattern given him from heaven. He had no power, or liberty to vary, in the least degree, from the great system and plan so clearly manifested to him from on high.

The work being revealed from heaven, and the kingdom once set up, the great King or Law-giver, has continued to guide and direct the same, by his own voice, by the voice of angels, by the voice of inspiration, by the power of the Holy Ghost, by visions, revelations, prophecies, and other gifts and manifestations of the Comforter unto the present day; hence Zion has been founded—has extended her borders, and flourished exceedingly for upwards of thirty-six years: her missionaries have visited many nations and distant islands of the oceans, to sound the alarm among all people—that the great and terrible day of the Lord is at hand, and that all people must receive the great preparatory message, repenting of all their sins, or they will most assuredly perish.

Let all people awake from their slumbers, and seek the Zion of our God; arouse yourselves from the deep sleep of ages—from a sleep which is

more deadly than the opiate drug—a sleep which will destroy both body and spirit—shake off the fatal stupor; call upon God; repent of your sins; be

baptized in water; become the faithful children of Zion; and endure to the end, and you shall be saved.

O. PRATT.



WE ARE THANKFUL.

(From the *Deseret News*.)

It is gratifying after running through a batch of exchanges, and noting the ebullitions of seething passion that are working in both hemispheres, to contemplate the peaceful calmness and quiet industry that prevail throughout maligned and dispised Utah. We are waging a conflict here, but it is different from those that excite interest in other places. We are seeking to subdue the valleys around us, and subject them to our control, that their productive powers may be developed for the good of mankind. Our energies are not being exhausted in devising means to destroy and bring misery upon others of our race; but they are being trained to bless ourselves, and all who seek to share with us the blessings of peace, and honest, honorable prosperity in a straightforward and upright way. True, there are a few within the confines of the Territory, who, not finding here sufficient of a congenial element to satisfy their depraved, corrupt desires, would like to see us torn by dissensions and festering with the corruptions to which they have been accustomed. They work and plot, and plot and work to consummate their designs; but the miserable, contemptible things will pass into oblivion, and be forgotten with their impotent efforts to destroy the work of God.

What a sad picture the world would present at present, to one who could look upon it with a clear eye lighted up with the intelligence of eternity! A race of beings endowed with attributes and powers which, if properly developed, would exalt them to a condition of excellence of which ordinary thought can form no conception, grovelling in wilful debasement, and with no higher ambition than to destroy each other. The dramatist who made

one of his characters say, "It is a mad world, my masters," perpetrated a biting sarcasm; and the insanity is not confined to one section or country, nor to one people or nation; but is so wide-spread that it governs in the councils of nations, and finds the earth peopled with its victims. An old adage says, that nothing is so well distributed as wisdom, for every one thinks he has enough of it, and they who have least imagine they have most. This is true in the main; and the world is in that unenviable condition which fancies an extraordinary superabundance of wisdom when there is a woeful lack of it.

When one man kills another with malice aforethought, he is adjudged guilty of murder, and punished by law for the deed; but when ten thousand or a hundred thousand men meet and seek to kill each other, it is glorious! Some side wins a great victory, and a few thousands more manure the soil where their bones are buried. And the game of war goes on. As one party gets tired out, another is preparing to enter upon the exciting contest. As a fresh game commences, a new sensation is produced; the bloodier, more terrible and more appalling the incidents are, the better satisfied is the craving, morbid appetite which demands such food. Perhaps at this moment there are not less than seven millions of men in Christendom who are hired, fed, clothed and trained expressly to kill human beings. Politicians squabble and contend; statesmen strive to outface and outwit each other in a species of dishonesty called diplomacy, and work it up once in a while into a respectable sized war, while the great multitude send a part of their number to kill or be killed, and pay them for doing the work.

After a sufficient number are put under the earth, having poured out their blood as a libation to the deity of insanity, the quarrel is ended, a peace patched up, and the great multitude breed some more to be killed, and gather more means to pay them, while a new quarrel is being worked up by those who generally are too careful of their precious lives to risk them within the smell of "villainous saltpetre." And such is war; a kind of bloody and terrible game that the nations play at, which keeps the population within reasonable bounds, without enforcing the doctrine of Malthus, or any similar arrangement. From the petty broil of a groggery, to the death struggle of mighty powers, the principle is the same,—a desire to waste and destroy, to waste human life and trample under foot the works of peace. The spirit is growing and spreading. The people of the nations are moved by it. The arbitrament of cannon and bayonet is resorted to for the settlement of trivial difficulties, and the human heart is growing to thirst for blood, as the tiger does, that slays for the pastime of destroying. It is sorrowful to contemplate, but the lamentable facts exist. The farther the in-

habitants of the earth travel from God, from truth, from the principles of the Gospel; the wider are they separated from the blessings of peace, happiness, and permanent prosperity.

Have we not reason to be grateful for the blessings of peace and steadily advancing prosperity? Yet, for all the blessings which we possess, that the world is rapidly travelling away from, we are indebted to the Gospel. The adoption of its principles have secured them to us, and we will increase in their possession as we continue to adopt and practice the laws of life revealed from the heavens. West of us political contentions have a jubilee; east they are holding a carnival. Europe is reeling to and fro like a drunken man. Austria and Prussia, after robbing Denmark, are about quarrelling for the spoils, which may involve other nations in the contest. And the British papers are highly exercised about Fenianism, its expected doings and results. Everything indicates that war has been "poured out upon all nations," and that the day is not far distant, when "he that will not take up his sword to fight against his neighbor, must flee to Zion for safety."

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DON'T SUCCEED.

(From the Salt Lake Daily Telegraph.)



There would seem to be some fatality connected with the chief enemies of the people of Utah, which prevents the consummation of their dearest wishes and most persistently followed purposes. This fatality is not peculiar to the last few years, but has been connected with the progress of the "Mormon" people from the beginning. Nor does it appear to lessen with years. It rather seems to be and to continue in accordance with a divinely appointed law. The traducers and deadly opponents of the people of Utah, come over here bloated out to their utmost tension with importance. They speak great swelling words of vanity, tell of their wonderful designs and plans, of their extraordinary authority, of the

few months "Mormonism" is doomed to live through their Herculean efforts, of the transcendent freedom Tom, Dick, and every body is to be favored with when the hullabaloo jubilee comes on. It is all planned, cut and dried, what is to be done—who shall live in such a one's house, eat the fruit of such a one's orchard, and sleep with such a citizen's wife. The great work is commenced and is carried on with such blowing of trumpets, flaunting of colors, showing of paraphernalia, and assumption of authority, that anybody, who does not know a thing or two, is apt to be led to imagine that what is left of Uncle Sam beyond the mountains, is nothing to be compared with what is operating here.

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The crusade runs on with a pretty high hand—loud and foul tongue, we ought to say—all the chief members of the community are abused, calumniated, and most malignantly lied about; by no possible chance do they perform a good or decent action, everything they do being misrepresented, misconstrued, and made to appear anything but what it really is. The most astounding Munchausenisms are started and bandied about, increasing, if possible, in outrageousness with their circulation. The most innocent, benevolent, public spirited, and patriotic actions are taken up, and viewed through such a distorted medium, are made to appear as of most monstrous shape and character.

Sympathisers and adherents help on the work, donations are made to furnish the needful—all coming back, with compound interest, from contracts—controlable sources of supply, questionable and unquestionable, are made tributary to the all important work of demolishing "Mormonism." The papers abroad, many of them knowing no better, take up the cry, and reiterate all the silly, ridiculous, malignant, concentrated, lying stories that are furnished by the scheming clique here, and pass them around until they are worn threadbare, when they are dropped for a time, to be revamped by and by. Of course the people who read, knowing no better, many of them, take in the whole precious bundle, heterogeneous as it is, as gospel, and are excited and indignant accordingly. Wrought upon, while warm, by popular orators, who have their own objects in view, they are ready to burst forth in acclamations of "crucify the 'Mormons,' crucify the 'Mormons,'" and to vote for any amount of means, and any number of men, to carry that pleasant mobocratic sentence into effect.

By one Providential hindrance or other, the murderous intent fails of the effect designed, the Utah people still live and prosper, the mobocratic fury of the onset declines, the public cools down a little, and begins to think that perhaps after all the people warred against may not be such perfect monsters as they have been represented, that if not they have been lied about, that if lied about they have been abused, that if abused they deserve sympathy and civil treatment, if nothing more liberal. Then the popularity of the great personages who kicked up the hullabaloo, and instigated and led on the crusade, rapidly wanes; they are not quite such wonderful heroes as was once supposed; they have exhibited that one defect fatal to all aspirants to glory—failure. Their names weary on the public tongue; they cease to be serenaded, courted, sought after, thought of with honor, with respect. By and by, whispers fly around that their record is rather opaque, that such and such transactions are rather dubious, Government not supposed to be the gainer thereby, and in a little while the once greatly expectant chieftains and heroes subside into the most commonplace, insignificant, everyday sort of mortals, when, if they luckily escape judicial investigation, &c., they find themselves sunk to their own proper level, with none so poor as to do them reverence, or hardly to bid them a civil good-day.

Such is the general history of the great opposers of "Mormonism." Their names are forgotten, or never thought of with credit, while the people whom they have maligned and sought to exterminate, continue to increase in numbers, wealth, power, honor, and every good thing.

NECESSITY OF PRIESTHOOD.

(From the Western Standard.)

It is a well authenticated and indisputable fact, that God never had a people on the earth, in any age, whom

he recognised as his peculiar people, without having in their midst those who had the authority and the right

to officiate in his name. They were the bearers of His Priesthood, the recipients of the power which he bestows to enable man to act in his stead, and to transact that which was necessary to be transacted to fit and prepare his people to enter into his presence. For, as the Scriptures plainly teach, the Lord revealed unto the children of men, by his own voice, and by the voice of his Spirit and his servants, ordinances which he expected them to observe before they could be permitted to partake of his glory. And, as it was incompatible with His designs for him, his Son or his angels to come down and administer in these things, it was necessary that his power should be bestowed upon men who were counted worthy, by Him, to receive this great and exceeding honor, that they might go forth in his name, as his ambassadors or ministers among their fellow men, and officiate in all these necessary ordinances, and thus be the means, in His hands, of preparing their brethren and their sisters to inherit the glory and the exaltation which He wished to bestow upon them. They attained unto this honor and power by their worth and faithfulness in doing the will of their God; and it was only by maintaining this character that they were enabled to retain this authority. Their words, while acting in this capacity, were as the words of God unto the people—salvation, honor and heaven's approving smiles being bestowed upon those who obeyed them, and destruction, dishonor and heavenly disapprobation following those who disobeyed; God continually manifesting his determination to honor himself, by honoring those to whom he had delegated a portion of his power. Hence, we read, in the history of God's dealings with the children of men, that whenever an individual or a nation came in contact with one of God's anointed ones—the bearers of this Priesthood or authority—it was equivalent to coming in contact directly with Himself, and the consequences were equally terrible. The Almighty always reserved to himself the right to bestow this authority upon whomsoever he would, and never recognised a man as His minister who did not obtain it by the legitimate and

only correct means, and from the proper source. When this Priesthood was taken from the earth, and was not in the possession of man, if God wished to again bestow it upon him, to fulfil His designs, it was always done by the direct manifestation of his will by his own voice, and by the ministration of his angels, to the individual selected. When, on the other hand, this power was upon the earth, held by those whom the Lord recognized and approved as his servants and ambassadors, for an individual to obtain it, it was always necessary for the one who held it, before he could with propriety confer it, to obtain a knowledge from the Lord that he approved of the individual as one worthy to hold this dignity—as one upon whom the power should be bestowed to go forth and act in His name and stead among the people. These were the only means through which this power and authority could be obtained, and any man who claimed this Priesthood, or who professed to act by this authority, who had not obtained it through either of these processes, was condemned as an imposter, and everything that he did was unrecognized and disapproved by the Lord. However great the exigency might be, though it might be as urgent as when the Israelites were in danger of being overwhelmed by the Philistines, and Saul, tired of waiting for God's minister, Samuel, at Gilgal, seeing the imminency of the danger, forced himself to officiate in one of the, then recognized, ordinances of the Almighty, yet God never failed to manifest his displeasure at the unauthorized assumption of this power.

Paul, in writing to the Hebrews upon the subject of Priesthood, alludes to the correct mode of obtaining it in these words: "No man taketh this honor [Priesthood] unto himself, but he that is called of God, as was Aaron." Now every reader of the Bible knows that Aaron was called to this honor through the revelations of God to Moses, and that Paul also, and, in fact, all the Apostles, were called in like manner. By the revelation of the Lord to Ananias, informing him that Paul was a chosen vessel to bear His name before the Gentiles, and kings, and the children of Israel, he was au-

thorized to lay his hands upon him. And when men were called and set apart in this manner, all their acts, while officiating in the sphere of their Priesthood, were sanctioned by the Lord—the Being in whose name they acted. When it was necessary for them to attend to any of the ordinances which the Lord had instituted for his creatures to obey, the person who submitted to it in the proper spirit, obtained a knowledge from the Lord that he had approved and blessed the operation; thus, every one of His people knew that the men who were officiating in their midst as his representatives, were empowered by him so to act, therefore, there existed no doubt as to their right to dictate and control the affairs of the kingdom of God on the earth, and all knew that implicit obedience was both expected and necessary. The people who had in their possession knowledge of this nature were easily governed, and always presented the characteristics which we find attributed to the people of God, whenever he had a people on the earth. But it was only those who obeyed these laws and conformed to these ordinances, that obtained this knowledge, and were thus easily governed. That portion of the people who rejected these things, rejected also the men who taught them, and did not hesitate to do all in their power to destroy them. They would willingly admit that such power had been held by men in previous generations, and that it was then necessary; but, with their death, they asserted, that necessity had ceased. They loved to garnish the sepulchres of the men who formerly held it, whom their fathers had killed, and said—"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets," while at the same time they treated those who held the same power, contemporaneous with themselves, in a precisely similar manner. Singular as it may seem, this peculiarity is not confined to former generations—it has reached down to our own times, and is indulged in by our own contemporaries. To-day, enlightened Christendom, with the Bible in their hands, will unblushingly assert that there exists no neces-

sity for this power to be bestowed upon man as in ancient days. They will land to the skies, and professedly revere to the highest possible extent, the memories of those who held the Priesthood in other times, and, though they cannot, as those in other generations did, build the tombs of the Prophets, yet they do all they can by building stately and magnificent edifices to their honor, and showing unto the world that "if they had lived in the days when they were on the earth, they would not have been partakers with their murderers in shedding their blood." Yet, notwithstanding they do all this, they witness, by their actions towards those who have this power or Priesthood in this generation, that, had they lived when those who formerly held it were on the earth, they would have been found among their persecutors.

We read in the Scriptures, that, whenever there was a people on the earth who served the Lord, and were led and governed by him through his regularly ordained servants, they were visited by the especial manifestations of his favor. There was no exception to this. All men, in all generations, who took the course which He recommended, and who were led and taught by the ministers whom he had commissioned, obtained alike these blessings. Angels were often seen in their midst; visions, dreams, the gifts of prophecy, revelation, healings and working of miracles were common, and they rejoiced in the satisfaction and certainty which a knowledge of God's purposes would bestow. If they were in doubt in relation to any doctrine, or the proper course for them to pursue under difficult circumstances, the authority was in their midst which could solve such doubts and designate the safe course; and, by this means, they were delivered from division, doubt and uncertainty, and were enabled to unite with one heart in every measure to be undertaken. These were a few of the blessings which, the sacred history informs us, accompanied the correct exercise of the Priesthood among men; and who is there that can read the history of these things, and not be struck with the advantages which they must have bestowed upon

those who enjoyed them? Where are this power and these blessings to-day? Do we find them in Christendom, among the various sects who profess to be the exponents of the laws of the Lord? When the Priesthood, or delegated power of God, ceases to exist among men, these blessings also cease, and men are left in confusion and doubt, a prey to division and strife. Do the ministers of the day acknowledge that they receive their authority to act by either of the modes to which we have alluded, and which are the only modes acknowledged by the Lord? Were they ever empowered by God's own voice and the ministration of his angels, or by revelation through his acknowledged servants? If they were not—and we presume there is not one of them that dare say that he was called to the ministry in this manner—by what right do they act in the name of One who never delegated them, and officiate unauthorized in ordinances which God has appointed? The potentates of earth would denounce, and visit with their heaviest displeasure, an impostor who would be thus presumptuous,—and how much more must we expect that the Almighty King of heaven will abhor and condemn the man who will tamper with the eternal salvation of his children? While such modes are practiced and recognized as correct as are at present in vogue, when every reader of the Bible must know that they are diametrically opposed to God's former and unchangeable plan of committing his Priesthood, how is it possible that he can bestow, or they obtain the union, knowledge and gifts which were enjoyed by people of other generations who followed his directions?

Who is there that has been taught to believe the Bible, that can reflect dispassionately and unbiassed by prejudice upon these subjects, and not be convinced in his own mind that, if there be a Church of God upon the

earth, there must be men in that Church who are endowed by him with the authority to act in his name in all the ordinances pertaining thereto, and to whom he will make known his mind and will in the government thereof? They must also be convinced that if there be such a Church in existence, its members, so long as God maintains his character for being unchangeable, must, of necessity, enjoy the gifts and blessings which the members of his Church anciently did. Who can point to a people, since the creation of man, who were rightfully styled the people of God, that were so utterly destitute of all these blessings and powers as are the Christians of the present day? They say they are the church or churches of God; but how shall we know them to be such? God never had a people to whom he did not speak, neither did he ever have ministers upon whom he did not bestow the spirit of revelation and prophecy. They deny the power of God to speak, and ignore the spirit of revelation and prophecy, and are, therefore, entirely destitute of the distinguishing features by which the people of God were always known. If Paul had been on the earth, he could not have written anything more applicable to them than his prophecy,—that in the last days there should be a people having a form of godliness, but denying the power thereof. This is what we might expect, however, from churches that are in their situation. Not having the Priesthood—the power and authority which God bestows upon his ministers—their administrations in the ordinances are ineffectual and fruitless,—the Holy Ghost, with its attendant blessings, not being received by those who follow their precepts; therefore, they have no alternative but to ignore this gift, and every other power and manifestation, and declare them to be no longer necessary.

CULTIVATION OF THE MIND.

Of all the noble works of God, that of the human soul has ever been considered the greatest. It is, however,

like all things else, capable of cultivation, and just in that degree as the mind is improved and rendered pure,

is man fitted for rational enjoyment and pure happiness. That person who spends a whole existence without a realization of the great ends for which he is designed, without feeling a soaring of the soul above mere mercenary motives and desires, not knowing that he is a portion, as it were, of one vast machine, in which each piece has a part to perform, having no heart beating in common with those of his fellow-men, no feelings in which self is not the beginning and the end, may well be said not to live. His mind is shut in by a moral darkness, and he merely exists, a blank in the world, and goes to the tomb with scarcely a regret. Such beings we have seen and wondered at—wondered that a mortal, endowed with so many noble qualities,

and capable of the highest attainment of intellectuality, should slumber on through a world like ours, in which is everything beautiful and sublime to call forth his energies and excite his admiration—a world which affords subjects for exercising every lively attribute with which we are gifted, and opens a scene of the richest variety to the eye, the mind, and the heart, and of such a diversified character that we may never grow weary. If, then, you would wish to live, in the true sense of the term, cultivate the mind, give free vent to pure affections and noble feelings, and pen not every thought and desire in self. Live more for the good of your fellow-men, and in seeking their happiness, you will promote your own.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 23, 1866.



WHY ARE WE LEFT?

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MANY thousands of the Saints in Great Britain exclaim, "We are poor! We are in the very depths of poverty! We desire to gather to the mountains of Zion, but it requires money! How shall we effect our deliverance? Will not the Saints, who have gathered, help us? We have prayed for help, these many years, and yet we remain, while thousands of others have left these shores, and are rejoicing in Zion! Do tell us why we are thus left?"

We propose to answer all these queries, and give you some general instructions, which, if complied with, will be of great benefit to you.

First, are you very poor? Do not murmur in your hearts, because of this poverty; but, on the other hand, be thankful to God, that your lot has been cast among the poor. If you had been rich, would you have received the great latter-day message of the Gospel? Who among the wealthy do receive it? They prefer riches to salvation: they seek the pleasures and gratifications of this life, and care not for the next. If you had been rich, you have every reason to believe, judging from analogy, that you would have pursued the

same course, until with the rich, you were thrust down to hell, and compelled to beg in vain, for a drop of water to cool your parched tongues. Therefore, envy not the rich ; for they are to be greatly pitied. Your poverty and great afflictions have bowed down your spirits ; and you have sought for consolation to Him, whose ears are ever open to the prayer of the humble contrite heart ; because of your repentance and humility, the light of the Spirit of the Lord has been upon you ; and when his servants brought the joyful tidings, that angels had again visited our earth, to introduce the great preparatory work for the glorious appearing of the coming Messiah, your hearts were open to receive the message. You were born of the water and spirit ; you became the sons and daughters of God—lawful heirs to immortality, and eternal life. Blessed are the poor, who receive the Gospel, for they shall inherit all things ; but cursed are the rich who repent not, who despise the Saints, because they are poor ; for they, with their riches, shall perish. If you are poor in the things of this life, but rich in righteousness, and desire to depart out of the midst of this awfully corrupt, polluted, priest-ridden, hypocritical, soul-destroying generation, then make an exertion that is worthy of the holy, virtuous, Godlike cause which you have espoused ; yes, make an unflinching, praiseworthy, honorable exertion. Cry unto the Lord, that he may open the way for you to obtain employment ; cry unto him for health to abundantly rest upon yourselves, your wives, your children ; seek unto him for strength of body, nerve, and sinew ; for patience, faith, and hope ; for wisdom, prudence, and great economy in the expenditure of means for subsistence ; and lay up for yourselves, weekly, and monthly, a little treasure on earth, to emancipate yourselves, and your generations after you, from the lordly oppressor, bloated aristocrat, and cruel task-master, who have held you, and your fathers before you, under the galling yoke of poverty, laughing at your slavery, despising your tattered garments, and presenting a deaf-ear to the bitter sobbings, cries, and pitiful moans of your suffering families. Tell about African slavery as it existed in America ! the negroes were princes compared with the poor, heart-broken, hopeless, worn-out, famine-stricken multitudes who swarm by millions in this land, under the haughty eyes of their pitiless masters, whom they have made rich by their ceaseless toils. Think not, O Latter-day Saints, that the state of society in these countries will be changed for the better ; they are too far gone ; they will not be reclaimed ; they will wax worse and worse ; the only possible hope left you, is to flee—depart out of their midst—gather among God's elect—the righteous and upright in heart—form a new state of society, not after the pattern of the old ; but after the pattern revealed from heaven. Let old things be done away, let all things become new. This is the glorious destiny of the Saints ! This is the firm decree of Jehovah ! Is it not a boon worth striving for ? Have you not the servants of God, angels, and all the powers of heaven above, to assist you in your grand struggle for deliverance ? Would you have means ? seek for them, as you are counselled by the messengers of Zion ; and save them, by depositing your shillings, your half-crowns, your half-sovereigns, &c., in the Emigration Fund. You pray to God for deliverance ; you ask the Saints to help you : but what have you done, to show that you were really in earnest ? Have you listened to the counsels given to you, some ten, fifteen, twenty, twenty-five years ago ? Were you not then counselled to lay up your

pennies, for the purpose of going to Zion? Did you obey? You answer, No. But why did you disobey? You answer, "Our wages were too small; we could not, with the utmost economy, have laid up for this purpose, only about one shilling a week: this sum was so insignificant, compared with what we really needed for emigration, that we became discouraged, and spent all that we earned, hoping that God, who is merciful, would in due time open some way, unknown to us, to gather us home."

O foolish children! O frail humanity! Why have you become discouraged at such trifles as these? Why have you neglected the counsels, ordained of God, because you considered it too slow a method to bring about the desired results? To the carnal mind, baptism looks simple; the laying on of the hands appears simple; all the ordinances of heaven are easy to be understood, and seem apparently too simple for any great results to follow. Shall all these institutions, therefore, be neglected, because of their apparent insignificance? If so, who can be saved? It is by our works that we perfect our faith. It is by our works, through the grace of God, that we will be saved spiritually; it is by works and mighty exertions that the poor must effect a temporal salvation. It will not do to treat the counsels of the messengers of Zion with indifference. If you had continued in your obedience, some of you, who now mourn in these lands, might have been in Zion years ago. Though your deposits might have been exceedingly small, yet your worthy efforts would have been highly appreciated by all good men and angels. Innumerable are the resources of the Almighty: but he will first prove his people, and if they show by their works, that they are worthy, He will render to them the necessary aid.

Let none of the poor, who have in all things been obedient, consider themselves, by these remarks, chastened; the reproof is intended for that class of poor Saints who have neglected to comply with counsel, and yet feel to complain, because they are left behind. Such are the ones for whom "the coat is fitted:" such are the ones who are not valiant in serving God, who are not awake to their duty; but are slow to understand; slow to obey. The same slothfulness that characterizes their acts in things temporal, will, without repentance, most likely follow them in things spiritual: as they do not strive to get to Zion, they undoubtedly will make but a feeble effort to enter heaven.

To the poor who have been faithful, we say, be patient and courageous—be hopeful and industrious. The reward is sure: redemption will come sooner or later. Though it tarry, wait for it; for the great Shepherd knows all his sheep, and numbers them, and will ere long gather them from the four quarters of the earth, into one fold; and they shall feed upon the rich pastures of the promised land forever.

O. B. B.

✓ We are in receipt of a letter, dated the 9th inst, from Elder A. Stevens, President of the company of Saints who sailed on the ship *St. Mark*. From this letter we learn, that the Saints were feeling well in spirits, and in body also, except those who were suffering from sea-sickness. They were, however, getting accustomed to a life on the rolling deep, and were rapidly

recovering. They were making good progress. May the winds and waves be propitious to them.

DEPARTURE. President Brigham Young, jun., accompanied by his brother John W. Young, left on the 11th instant for the Continent, for the purpose of visiting the Saints in the Scandinavian Mission. We trust his presence will impart fresh zeal and energy to the Elders laboring there, and his teachings and counsels result in great good to the Saints.

He will probably be absent about two months. Our faith and prayers are for his safety, and that his visit may result in good to the Work of God in that Mission. May the peace of God go with him, and his labors be crowned with abundant success.

Elder Orson Pratt has been appointed to take charge of affairs here during President Young's absence.

ACTION.

It is an old saying that "actions speak louder than words." The saying is not, however, any the less true on account of its age. In every phase of human life its truth is made to appear. With the high and the low, the rich and the poor, the Saint and the sinner—with those who serve God, and those who serve him not, it is the same. Do not the high and the rich, among men, by their words, commiserate the condition of the poor and the lowly? But would you know the genuineness of their pity? Apply to them for material aid in the day of want. You will, by so doing, learn the real feelings of the heart, not by words only, but by actions. Do we profess to be Latter-day Saints? Yes. But do our lives or actions correspond with our profession? Do we live according to the light and knowledge we have received? or do our actions falsify our words? Let us, for a few moments, arraign ourselves before the tribunal of our own judgments, and see how the case stands with us as professed Saints. Do we believe the Gospel as revealed in its fulness to-day? Do we recognise its authority, and do we desire to enjoy the blessings therein promised? If so, we must comply with the prescribed conditions. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Here action is required, not a profession of words only. What is the will of the Father? He has made us acquainted with his will by the voice of inspiration, and by the voice of his servants who have been called to labor in his vineyard. In this we are left without the plea of ignorance as an excuse, for he has made known to us his will, as far as we require a knowledge of the same in our present state or condition, and further knowledge will be imparted when our necessities shall demand it. Do we love the Lord? Jesus says: "If ye love me, keep my commandments." Here again we see that words are of little benefit in manifesting our love to God, but action is taken as the standard of merit. Obedience to the will of God as the measure of reward. Do we believe in that principle of the Gospel

called Tithing, and that good will result to us by obeying the same? Let our words on our part speak louder than words. Do we believe in the principle of Tithing? If so, how do we manifest that belief? Paul says: "Faith without works, and I will show you my faith by my works," and that "faith without works is dead," intimating that we have no faith if we are not working. In these things our words are of little avail; but our faithful performance of duty, our actions preparatory to joining the Saints in Zion, speak loudly, and manifest a belief in these principles which cannot be doubted or misunderstood. Do you believe that God has restored his Priesthood, and conferred its power and authority on those who are laboring to instruct you in the things of the kingdom of God? You need not answer in words, for your actions, in reference to their counsels, speak louder than words possibly can. Latter-day Saints! let your actions ever speak in your behalf, and show to all men that you have faith in the Work of God. Work for the spread of truth, and the development of righteousness, that your actions may testify your devotion thereto. Work on, work ever in the interest of the Zion of God, "for the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

CORRESPONDENCE.

[We insert the following letter from Elder Alma L. Smith, to the Editor of the *Deseret News*, that the Saints in this country may learn of the prosperity of the Sandwich Island Mission, and of the Latter-day Work in that part of the vineyard of the Lord.]

Sandwich Islands,
Feb. 15, 1866.

Editor *News*.

Dear Sir,—A few words pertaining to our labors upon these remote isles, may not be uninteresting to you.

You will, without doubt, recollect that in March, 1864, Elders E. T. Benson, L. Snow, J. F. Smith, W. W. Cluff, and your humble servant, came to these Islands on a mission. Elders Benson and Snow, after visiting the Island of Lanai, where W. M. Gibson resided, and having accomplished the purpose for which they were sent, took their departure for home in April. Elders Smith, Cluff and myself, then devoted our time in travelling and preaching amongst the natives, trying to revive their spirits and arouse them to action, and to correct the many erroneous ideas which

they had imbibed during the recent "Gibson career," and to start anew, as it were, the Work of the Lord upon these lands. Elders Smith and Cluff spent the most of their time together upon the Islands of Oahu and Kauai, while I labored upon the Islands of Maui and Hawaii, part of the time alone, and a part in company with Elder J. B. Young, who, with Elder B. Cluff, arrived upon these Islands in June. The following October, Elders Smith, W. W. Cluff and Young, having been released, sailed for the main en route for Utah.

Brother B. Cluff and myself, upon whom now rested the responsibility of taking charge of the Mission, we being the only foreign Elders here, travelled over the Islands of Oahu and Kauai, discharging, to the best of our abilities, the duties assigned us. The 23rd of December following, Elders J. A. Hammond and G. N. Edwards, came here from Utah, having come for the purpose of preaching and settling for the culture of cotton, &c., &c. On the 25th of January, 1866, a purchase was made of a tract of land containing about 100 acres, upon the Island of Oahu.

the 30th, brother Nebeker having sailed on the 18th, brother Hammond left for home, leaving brother Cluff and me to take charge of and carry on the said place, until they should again return here. This we did to the best of our ability. We went to work manfully, fencing, plowing and planting, having many obstacles and disadvantages, consonant upon starting a new place, to contend with, but persevered on, and succeeded in getting about 40 acres fenced, of new, unbroken, sod land, one-half of which we plowed and planted in cotton and corn, a part of which made a fair crop. The remainder was destroyed by wind and worms, commonly so destructive to crops in these Islands. We also planted some three acres of rice, which made a paying crop.

On the 6th of July, brothers Hammond and Nebeker, with several other brethren, accompanied by their families, arrived here, and located upon this land; the families of brother B. Cluff and myself came with the company. There has a good deal of work been done on the place since the company arrived; a field has been inclosed containing about 300 acres, two-thirds of which will probably do to be cultivated. This piece of land was easily fenced, because its lying on the sea shore constituted about one-half of the fence; and about one-half of the remainder was fenced when the place was bought, so that we had only to fence one end and a part of one side, which we built partly of rock, and the rest of poles and lumber. The land has a very tough sod, requiring six or

seven yoke of oxen to plow it. There is one plow being run all the time, breaking up; and if success attends our efforts, I think we will, the coming spring, get in upwards of 50 acres of cotton, beside some corn, and probably six or seven acres of rice. There has been an acre of cane planted as an experiment. I am confident that this land will produce good cane, and that, with sufficient capital, a successful sugar plantation could be established upon it. A frame meeting-house is now in course of erection by the foreign and native brethren, conjointly, for the accommodation of the native Saints. Sister Randall is teaching two schools, one for the foreign, the other for the native children. We hold two meetings every Sabbath, one for the foreigners, the other for natives. Our meetings are generally well attended, and a good spirit pervades them. Occasionally new converts apply for baptism.

Elder Eli Bell and myself left "*Loie*," the name of the land bought, where our families now reside, on the 17th of last month; since which time we have been travelling upon the isle of Kauai. The Saints not having seen a foreign Elder for a year past, appeared unusually glad to see us, and took a more than common interest in ministering to our wants. Our meetings have been well attended.

Praying for the prosperity of the Work of truth, in which we are mutually engaged, I subscribe myself, faithfully, your fellow-laborer,

ALMA L. SMITH.

SUMMARY OF NEWS.

EUROPE, June 14th.—Everything transpiring on the Continent tends to hasten the hour when open hostilities shall commence. The diplomatic relations between Prussia and Austria are suspended, the respective ministers of each Power having been recalled. The only means left for these two Powers, together with Italy and all others concerned, by which to adjust their differences, is a resort to the universal Diet: the sword. The following will give some idea of the immense force which may be brought to take part in the approaching struggle:—The military force which the Federal Diet has ordered to be armed, consists of 696,045 men, with 1296 field pieces, and 247 siege guns. But from this we must now subtract the force which Prussia is bound to furnish

to the German Confederation. The Prussian contingent consists of 116,000 infantry, 18,633 cavalry, 13,134 artillery, and 1838 pioneers, etc., amounting to 147,170 men. Even after making this deduction from the strength of the Confederation, that body still claims the services of 543,073 men, which is itself a very large army. In addition to this, the German Confederation will not only receive from Austria the assistance which that Power is bound to render as a member of the Confederation, but also that of the whole military force of the Austrian empire. The Austrian contingent to the Federal army consists of 134,579 infantry, 21,731 cavalry, 15,481 artillery, and 2350 pioneers, making a total of 173,841 men. But this is only a moderate portion of the armies of Austria, which amount on the war establishment to 312,710 men. Adding the Austrian armies to that of the German Confederation, the whole force that will be arrayed against Prussia will amount to nearly 900,000 men; indeed, it will probably amount to a million of men, for the Austrian army at the present time is said to be considerably greater even than the ordinary enormous war establishment of that Power. But immense as these forces are, those of Prussia and her ally, the King of Italy, are scarcely less formidable. The Prussian army in time of peace amounts to 212,631 men, and in time of war to 633,625. Adding to these 116 battalions of a second levy of the Prussian landwehr, amounting to 95,496 men, the total effective of the Prussian army is said to be 729,121 men. To this is to be added the army of Italy, which amounts to 209,045 men in time of peace, and in time of war, when all the reserves are called out, to 498,800 men. Prussia and her allies are therefore able to bring into the field even a larger force than Austria and the German Confederation. Taking the whole of the forces on both sides, they amount to very nearly 2,000,000 of men. It is very doubtful, however, whether either of the contending parties will be able to find the means of supporting half the force that it has on its muster rolls. If any such armies are to be maintained, it must be by living on the country in which they are fighting, like the armies of Wallenstein in the Thirty Years War, and those of the French Republic and the First Napoleon in more recent times.

* AMERICA.—New York, June 2, morning.—A body of Fenians, under Colonel O'Neill, variously estimated at from 500 to 2000 strong, crossed Niagara River on Thursday night, captured Fort Erie, a small undefended village three miles from Buffalo, and threw up breastworks to await reinforcements. The British troops are moving to disperse them, and the Canadian volunteers have been called out. The Federal troops are ordered to the frontier to preserve neutrality. The Fenians are moving towards the frontier in large numbers. Stephens has denounced the Canadian movement.—New York, June 2.—The Fenians at Fort Erie, being prevented from receiving reinforcements by Federal picket boats, evacuated the place before daylight on the morning of the 2nd instant, leaving 32 men on picket duty, who were captured by the Canadians; 400, including O'Neill and a number of other officers, were captured by the Federal boats, and are now held prisoners at Blackrock under the guns of the Federal steamer Michigan. General Meade arrived at Buffalo on Sunday, and ordered General Barry to seize all the arms intended for use by Fenians. The reports of the killed and wounded at the fight at Ridgway are conflicting. Only six Canadians are positively reported killed. It is reported that nine Fenians were tried by drumhead court-martial at Fort Erie on Sunday, and were shot on the following Monday. President Johnson has issued a proclamation, admonishing all good citizens against aiding or countenancing the expedition now being carried on by self-disposed persons from Federal territory against British colonies, in violation of the Laws of the United States and the law of nations. He exhorted the national officials to employ all lawful power to arrest and bring to justice such persons. He empowered General Meade to use the Federal land and naval forces to prevent the carrying out of the expedition. General Sweeny was arrested last night at St. Adams, by British authorities. Roberts, president of the senate faction, was arrested yesterday at New York by the Federal marshals.